

THE KOREA MISSION FIELD



VOL. XXVII. 行發日一月九年六和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 9.

SPECIAL ARTICLES :

I Am Debtor!

W. N. Blair, D. D.

The Korean Methodist Church

J. S. Ryang, D. D.

Korea: the Old and the New

R. C. Coen

Girls of Yesterday and Tomorrow

Ewha College Students

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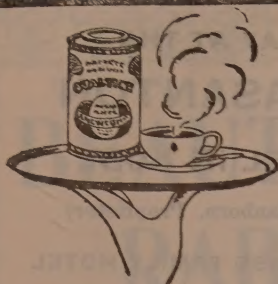
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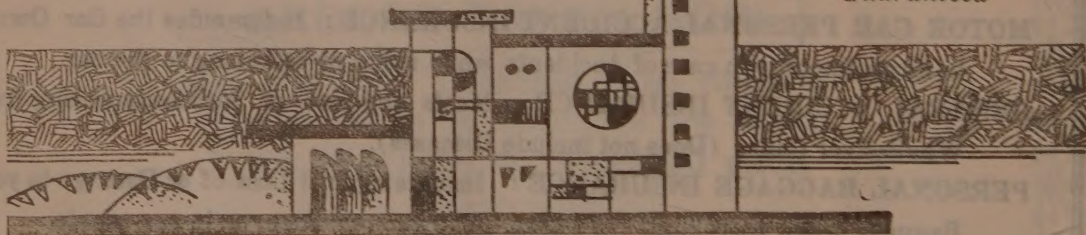
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Contents for September, 1931.

ILLUSTRATIONS:

A Korean Orchestra of the Old Style... Planting out Rice Seedlings in the Early Summer Frontispiece do
"I AM DEBTOR!" Rev. W. N. Blair, D. D.	... .. 179
NEW BOOKS ON KOREA Mr. Gerald Bonwick	... .. 182
THE KOREAN METHODIST CHURCH Rev. J. S. Ryang, D. D.	... .. 183
KOREA : THE OLD AND THE NEW An Appreciation by Rev. R. C. Coen	... .. 187
THE FORTIETH ANNUAL MEETING OF THE S. P. MISSION Rev. L. T. Newland	... .. 188
"THE CHILDREN'S MAGAZINE" Review by Gerald Bonwick	... .. 190
MRS. EMILY CORDELL McCALLIE Memorial by Rev. J. S. Nisbet, D. D.	... .. 191
MISS ELLA IBERNIA GRAHAM Memorial by Rev. Robert Knox, D. D.	... .. 192
THE TEMPLES OF DIAMOND MOUNTAINS (Part II.) Rev. James S. Gale, D. D.	... .. 193
THE GIRL OF YESTERDAY Members of Junior Class, Ewha Women's College	... .. 196
THE GIRL OF TOMORROW Miss Rhee Funehi, Ewha Women's College	... .. 197
SOME ORIENTAL BORROWINGS Mrs. McLane Smith	... .. 198
NOTES AND PERSONALS	... .. 200

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:— Annual Subscription, including postage in Korea, Japan and China, ₩ 2.50; including postage to America, Great Britain and other parts of the world, ₩ 3.50 (\$2.00 gold or 7s.6d). Single copies 25 sen.

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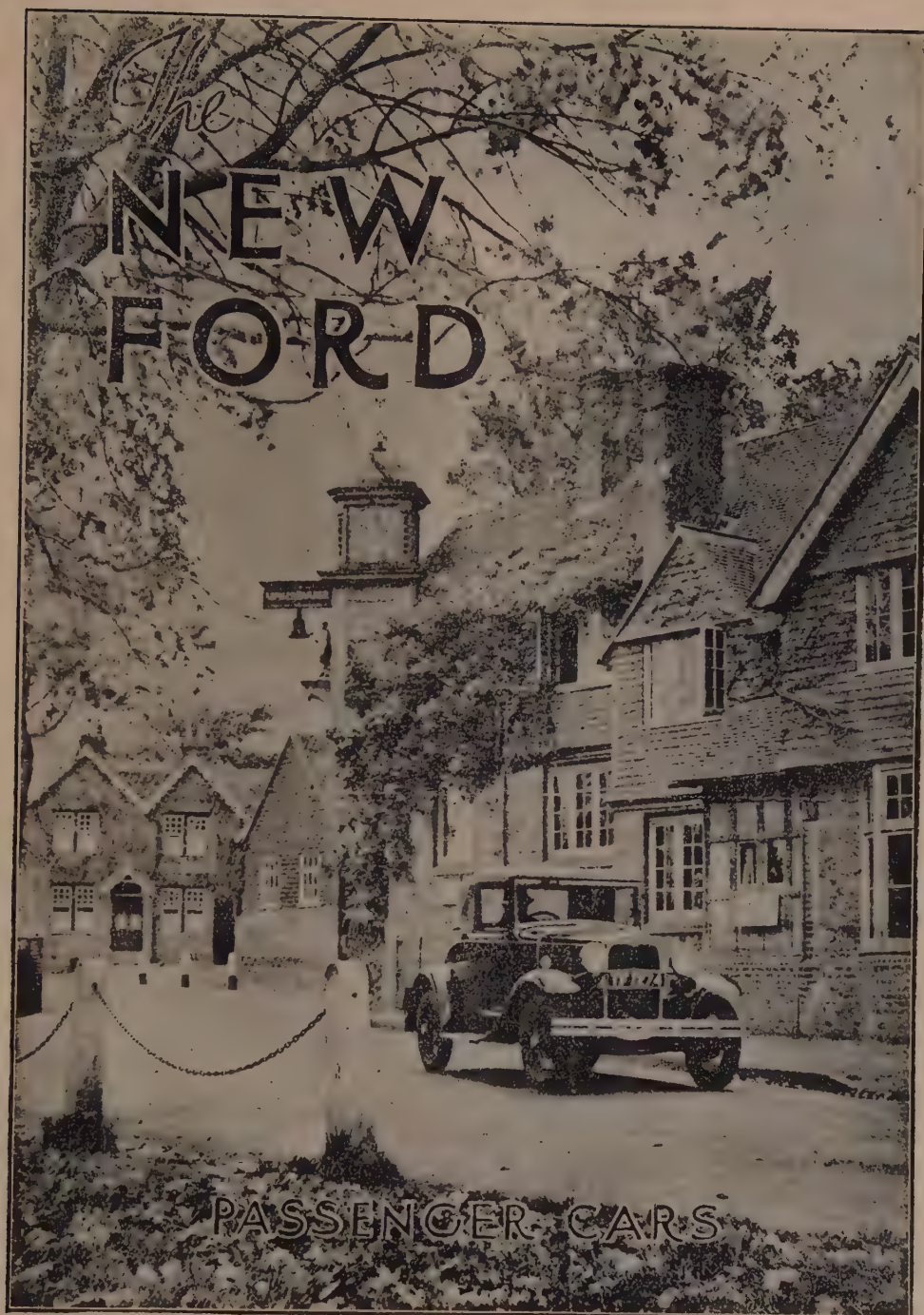
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THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

SEPTEMBER, 1931

No. 9

"I am Debtor!"

A Sermon preached on Bible Sunday at Seoul Union Church

W. N. BLAIR, D. D.

WE ARE ALL debtors to God beyond expression for His great love, for the unspeakable gift of His Son, for the Holy Spirit, for His calling, for His keeping, and for the unnumbered blessings of our lives; but on this occasion we are thinking particularly of our debt to God for the concrete gift of His Word.

We do well to celebrate Bible Sunday each year and to remember anew our debt to Moses, the great emancipator and lawgiver of Israel; to Joshua, the great type of the victorious Christ; to David, sweet singer and man after God's own heart; to Isaiah, the prophet with eagle vision; to Jeremiah, the prophet with the broken heart; to Daniel, the perfect steward of the Babylonian captivity and of the mysteries of God's dealings with the nations to the end of the age.

We do well to remember anew our debt to Mathew, to Mark, to Luke, and to John for their beautiful, straightforward, manifestly sincere accounts of the life of our Lord; to Paul who wrote largely with his own hand nearly half of the New Testament; to Peter and to James and to Jude for their application

of the mind and words of the Master to our daily lives; and once again to John for his epistles of love and for the great Revelation which God gave through him to the seven churches, types of all churches through all time, concerning the things which must shortly come to pass.

God's is the electric light which He has given to illumine our way through this dark world; "but if the light that is in thee be darkness, how great is that darkness?" No wonder the Middle Ages became the Dark Ages when God's Word was obscured by superstitions and the traditions of men; not entirely extinguished, but hidden under the bushel of ecclesiasticism and the arrogation by men to themselves of rights that belong only to God.

What a debt the Protestant world owes to Wyclif and Luther for the restored Word of God. Huss, Savonarola, Melancthon, and John Calvin, and later the two Wesleys and Whitefield, all played their splendid parts in the Great Reformation; but it was Wyclif in England and Luther on the Continent who, through their translations of the Latin Bible

into English and German, again set the lamp of God's Word on the candlestick where it could give light to all God's house.

But today as a company of God's children, composed largely of missionaries to Korea, we are especially grateful to God for the place and power His printed Word has had in our efforts to give the Gospel of Jesus Christ to Korea.

Roman Catholic missionaries came to Korea first, as they did to Japan and to China. The French fathers, who first crossed the dead line into Korea, were brave men, many of them paid for their zeal for the Church and for the cross with their lives; but God did not mean that Korea, which had been closed so long should be again shut up within the strong, but narrow and dim cloisters of the Roman Catholic Church. He meant the Koreans to have His Word; it was written for them.

Before the door into Korea was open we know that Ross in Manchuria, deeply impressed by the fact that the Koreans he had met with could read the Chinese Bible, had Koreans translate the New Testament into Korean and sent many loads of these scriptures into Korea. You may have heard the story of one of his colporteurs whose load of Gospels was confiscated by government officials and thrown into the Yalu River. "Wherever the leaves of this Book go," said the colporteur "Christian churches will appear". Evidently the leaves of the Book drifted ashore in many places. Along the shores of the Yalu sprang up the first churches in North Korea. What splendid churches we have today in Old Wiju and in Sin Wiju! There are three Presbyterian churches in Sin Wiju, one with a congregation of 1,200, one with 600, and one with 400.

We all know of Mr. Thomas's heroic efforts to give the Bible to Korea. He was a representative of the Scottish Bible Society in China. Becoming deeply interested in the Koreans he had met in China, he made several attempts to reach Korea and finally came over

on the ill-fated ship, the "General Sherman." As the ship made its way up the Taitong River to Pyengyang, Mr. Thomas preached to the Koreans and distributed Gospels at every stopping place. Entrapped by rapids just below Pyengyang, which has been crossed on the highest monthly tide, the ship was attacked by a multitude of angry Koreans and finally burned. We are told by eye witnesses that Mr. Thomas made his way to the shore with his arms full of Gospels and thrust the Word of God into the hands of those who slew him.

Later some representatives of the Government went down the Taitong River and collected and destroyed all the gospels that they could find, but they could not erase from men's minds the eager face of God's messenger, neither could they find and destroy all the Gospels. Some were hidden and read and become good seed in fertile ground. Today the Taitong River is lined with churches and there are over twenty-five churches in Pyengyang City.

The first concern of Protestant missionaries to Korea was the translation of the Bible into Korean. How hard those first missionaries worked, Underwood and Scranton and Heron and Gale and Jones and others, some of whom are still with us. The whole of the New Testament and the Psalms were published in Korean before I arrived in Korea 30 years ago.

As a missionary body we gladly acknowledge our indebtedness to those who have toiled to give us the Word of God in the Korean tongue. "No other foundation can any man lay than that which has been laid," Jesus Christ as He is offered to us in the Scriptures. The Korean Church has been built upon this foundation, hence our confidence that it will endure. And in all the work of translation and publication of the Bible, of its wide dissemination throughout Korea, what an essential, major part has been taken by the British and Foreign Bible Society. If there is in all the world a better ex-

ample of one organization cooperating with others in the task of establishing the Kingdom than that afforded by the British and Foreign Bible Society here in Korea for 40 years, I do not know of it.

And what shall we say of the two foremost representatives of the society, so well known and loved by us all, Mr. Hugh Miller and Mr. Thomas Hobbs, real friends of Korea and of every missionary? I am glad to bear testimony today to my indebtedness to the Bible Society and to Mr. Miller and to Mr. Hobbs for nearly thirty years of unfailing help and courtesy and business efficiency beyond praise, and in this testimony I am sure that I am speaking for every missionary in Korea.

If you would realize the size of our debt to the Bible Society look for a moment at these figures. Last year the Society expended in Korea a total of Yen 135,826 and circulated in Korea 645,457 portions of the Bible. In 28 years from 1902 to 1930 the Bible Society has expended in Korea Yen 2,808,648 and circulated 13,459,265 portions of the Bible.

Is there a corner anywhere in this land, any mountain valley, where the Bible Society colporteur has not gone? Where are all the Gospels that have been sold? Doubtless some have been destroyed, but not many. Koreans respect books. Far back in the mountains, even in the poorest homes, you will find a few books laid carefully away. Pitifully small libraries, it is true, but highly valued. Look among these books and in a surprising number of homes you will find copies of the Gospels. It is always possible that someone will begin to read one of these side-tracked Gospels and no one can tell what the result will be. We have God's promise for it, "My word shall not return to me void". How often has this promise been fulfilled in Korea.

Some 40 years ago a drug merchant from Koksan came to Seoul and met Dr. Avison, who sold him a supply of Western medicine and preached to him and gave him copies of the Gospels. This drug merchant returned to Koksan and, as far as I know, never became

a Christian, but the Christian books received in Seoul were not destroyed. High on top of a cupboard they lay for many months till discovered by a young man of inquiring mind, who began to read, at first out of curiosity, then with increasing interest; others were interested with him in the reading and in God's own mysterious way a conviction of the truth it contained laid hold on their hearts. Representatives were sent to Seoul to see Dr. Avison and later Dr. Avison and Dr. Underwood visited Koksan. I am not sure of the details of this story, told me in Koksan years ago by a second-generation Christian, but this much is clear, that God's Word, and God's Word alone, brought conviction to men in this remote section of Korea and resulted in the Koksan churches of today.

In tens of thousands of homes today in Korea they have been reading this living Word. By the hundreds of thousands they have assembled in God's House each carrying this precious book. Where in the world can we find a Church that loves the Bible better or studies it more than the Korean Church? For all this we are exceedingly grateful to God and to all who have helped bring the great miracle to pass.

And how shall our debt be paid? Like most of the great obligations of life, the Grace of God, our mother's love, we can never hope to repay the givers. All we can do is to pass on the blessings received to others. That is what Paul meant when he said, "I am debtor to the Greek and the barbarian, to the wise and to the foolish."

Are we doing all we can today to give God's word to all those to whom God wants the Gift to come?

The history of the work proves that it grows best where the seed is most thickly sown. Remember those churches along the Yalu River and along the Taitong. Are we doing all we can to ensure a like harvest along every river, on every rice plain, in every mountain valley in Korea? As a matter of fact have we not left the giving of God's Word almost

entirely to the Bible Society? What could be accomplished if our whole mission force and the Korean churches unitedly should attempt seriously to give God's Word to Korea now while the minds of the people are prepared to receive it?

This is what I think ought to be done and what I hope will be done. I want to suggest that we make the next two years, especially 1933, a Bible Year in Korea.

Last fall the General Assembly of the Korean Presbyterian Church appointed a committee to consider and report to the next General Assembly plans for revival effort throughout Korea. The Committee has decided to recommend a three years' program; the first year emphasis on Bible study throughout the church, the second year, an effort is to be made to put copies of the Gospel in as many homes as possible and, the third year, emphasis is to be placed on the reading of Christian literature.

I hope that other denominations in Korea will wish to conduct similar campaigns, including the Japanese and Chinese Churches, so that we can cover Korea with posters calling attention to the Bible and the blessing it has brought to many nations, so that we can better advertise the movement not only in church papers but in Korean publications of every sort. We are taking the enthusiastic cooperation of the Bible Society and of the C. L. S. for granted.

Of course we do not know what the General Assembly will decide or whether other organizations will wish to cooperate, but I am sure it is proper and fitting on this occasion to let you know what is proposed and to ask you to join with us in prayer that God will bless the plans that are being made to give multitudes in Korea as soon as possible a saving knowledge of His Word.

I am more and more impressed that the time is short; short for me at least. There are many ominous signs in the world. It is possible that the opportunity to give the Gospel to Korea that we now have may not be long con-

tinued. In the nature of the case we cannot expect this wonderful opportunity to last indefinitely. A harvest must be reaped when it is ripe. "Behold now is the acceptable time, behold now is the day of salvation" for Korea.

New Books on Korea

FOR A NUMBER of years there has been a dearth of new books on Korean life and progress but now there are several coming out closely upon one another. Father Echardt's "*Korean Art*" has had a considerable sale and the C. L. S. is now offering it at the special price of Yen 30.00 in its original handsome binding and with over 500 illustrations.

Dr. VanBuskirk has recently completed his book "*Korea, Land of the Morning Calm*" as a text-book on missions in connection with the fact that next year, 1932, has been chosen for the special study of Korea Missions in the home land churches. The C. L. S. lists it for ¥ 2.10 and rapid sales are in order.

"*Korea: the Old and the New*", by Miss Ellasue Wagner, is of a different type but is equally needed by students of Korea missions. In an attractive, readable style it pictures the changes in costumes, customs and capacities during the last third of a century; things social, educational and religious receiving equal attention, though direct mission work is not so largely dwelt upon. This book gives an excellent idea of the present position of life and work in Korea and of the outlook for the future. Price at the C. L. S. is ¥ 3.15.

"*Flowers and Folk-lore from Far Korea*", by Mrs. J. C. Crane, is now in the press and its publication at ¥ 10.00 per copy is expected in the coming autumn. Orders should be placed now with the C. L. S. It contains 50 colored plates, 10 by 12 inches, and Dr. Merrill, director of the New York Botanical Gardens says: "I find the identifications correct and the paintings and colors accurate. This work should be of interest to all interested in the flora of north-east Asia. It is a credit to its author and will be a credit to any firm that handles it."

"*The Grass Roof*" by Young Il Kang is receiving an excellent press in the home lands, every book-review is highly favorable. He relates the story of his village life in north Korea in attractive English and the book is selling rapidly here. Price 6.00 Yen.

The Korean Methodist Church

J. S. RYANG, D. D., General Superintendent

UNDER THE AUTHORITY of the General Conferences the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Methodist Episcopal Church, South, have been united and organized into the Korean Methodist Church which is an autonomous church. Officially it took only eleven days, from Nov. 18th to the 29th, 1930, for the Commissioners to set it up, and another eleven days, from Dec. 2nd to the 12th, for the first General Conference to act upon it, but there is a long history back of the action, which created this new Church. It is a direct result of the missionary work of the two Mother Churches.

In 1885 the first missionaries of the Methodist Episcopal Church arrived in Korea and started evangelistic and educational work. From that time the work has been increased year by year and at present there are 52 single lady missionaries (seven of whom are at home on furlough) and 19 men missionaries (eight of whom are at home on furlough.) In 1896 the first missionaries of the Methodist Episcopal Church, South, reached Korea and started evangelistic and educational work, this has increased year by year and at present there are 31 single lady missionaries (seven of whom are at home on furlough) and 20 men missionaries (one of whom is at home on furlough).

By agreement the territory has been divided and the two Methodist Missions in Korea have been developing their work in different sections of the country, except in the city of Seoul, where the two Churches have been working side by side and where the Methodist union institutions are located, the most important of which are the two Theological Seminaries in which the Korean workers, both men and women, have been trained. Thus a highway to the Union of Methodism in Korea has been paved. The numerical strength of Korean Methodism is shown by the statistics

which have been reported at the two Korea Annual Conferences, both of which were held in Seoul on the same dates, Sept. 24-30th. The principal figures are as follows:

	Items	M. E. Conf.	M. E. S. Conf.	Total
I.	Total Adherents	43,051	18,640	61,691
	1. Full Members	14,177	7,879	22,056
	2. Probationers	3,581	1,547	5,128
	3. Baptized Children	5,688	2,560	8,248
	4. Seekers	19,605	6,665	26,270
II.	Total Employed			
	Workers	329	199	528
	1. Conf. Ministers	82	57	139
	2. Conf. Probations	11	4	15
	3. Local Ministers	20	4	24
	4. Un-ordained			
	Preachers	14	7	21
	5. Bible Women	131	76	207
	6. Men Missionaries	19 (8 on fur.)	20 (1 on fur.)	39
	7. Lady Missionaries	52 (7 on fur.)	31 (7 on fur.)	83
III.	Total Churches	632	348	980
	1. Churches	473	301	774
	2. Prayer Places	159	47	206
IV.	Total Value of			
	Churches	¥ 993,810	¥ 356,660	¥ 1,150,470
V.	Total Parsonages	170	66	236
VI.	Total Value			
	Parsonages	¥ 87,465	¥ 57,800	144,765
VII.	Total Sunday			
	Schools	609	372	981
VIII.	S. S Teachers	2,528	1,156	3,664
IX.	S. S. Pupils	32,595	13,315	45,910
X.	Woman's Missionary			
	Societies	165	175	340
XI.	W. M. S. Members	2,776	2,644	5,420
XII.	Total Contribu-			
	tions	¥ 147,520	¥ 64,759	¥ 212,279
	1. Preachers Sup-			
	port	¥ 48,480	¥ 17,184	¥ 65,664
	2. Other Causes	¥ 99,040	¥ 47,575	¥ 146,615

The organization of the Korean Methodist Church with such a strength as shown above is the result of the sacrifice and service of many lives from the two Mother Churches during the last forty-five years. The first General Conference of the Korean Methodist Church was convened in the Union Methodist Theological Seminary, Seoul, from December

2nd to 12th, 1930, and adopted the Constitution and enacted the necessary legislations for the perfection of the organization. There are several features which make the Korean Methodist Church unique among Methodisms of the world :

I. Its Relationship. The Korean Methodist Church is an autonomous church but it retains an organic or vital relationship with the Mother Churches in America. By an agreement with the Commissioners from America a provision has been made in the Constitution of the Church, which reads as follows: "The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

"The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information and to render assistance on legislation relating to their respective Churches and to world brotherhood.

"The representatives of the General Conference of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the full Membership in the General Conference of the Korean Methodist Church."

As a connecting link, a Central Council has been provided and the legislation reads as follows :

"In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

"The Central Council shall be composed of thirty-five members :

"1. Ex-officio, the General Superintendent of the Korean Methodist Church, and the

Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, officially appointed to Korea.

"2. Sixteen members from the Korean Methodist Church, including ministers, laymen, and lay women, to be elected as the General Conference of said Church may direct.

"3. Sixteen missionaries, eight of the Methodist Episcopal Church, South, four men and four women, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the Bishops officially assigned to Korea and the missionaries may determine." The functions of the Central Council has been defined and they are concerning the work that relates to the Korean Methodist Church, the missionaries, the mission institutions, and the Mission Boards in America, and the legislation reads as follows :

"1. To pass upon all estimates for grants-in aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

"2. To receive the appropriations from the Boards and to distribute to the work, through the Treasurer of the Council, observing such designations as are made by the Boards.

"3. To appoint a Committee on Appointment to confer with the General Superintendent of the Korean Methodist Church and, when practicable, with the officially appointed Bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

"4. To appoint the members of the Boards of Managers or Trustees of institutions heretofore appointed by the Annual Conferences, or Missions, and to formulate and approve new constitutions for such Boards.

"5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

"6. To pass upon the acceptability and return of missionaries at the beginning of each

THE KOREAN METHODIST CHURCH

furlough period.

"7. To integrate as far as possible all institutional work, educational, medical, and social-evangelistic, with the general policies of the Korean Methodist Church.

"8. To choose a Treasurer of the Central Council, the same to be confirmed by the cooperating Boards. Such a Treasurer may be chosen outside the members of the Central Council.

"9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Conference, to the General Conference of the three cooperating Churches, to the three Bishops, and to the supporting Mission Boards."

II. *Services of Missionaries.* The services of the missionaries from the Mother Churches have been solicited by and enlisted in the Korean Methodist Church. They shall enjoy all the privileges in an Annual Conference of the Korean Methodist Church exactly the same as the Korean preachers. The provision reads as follows: "A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Church shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

"A clerical missionary who is unable to accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of associate Membership.

"It is understood that a clerical missionary, in addition to the regular or associate membership in an Annual Conference of the Korean Methodist Church, may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

"A lay missionary shall be accorded the privilege of associate membership in an Annual Conference of the Korean Methodist Church."

III. *Its Superintendency.* In order to supervise the whole Church, the General Conference is authorized by the Constitution to elect a General Superintendent from among the

ministers for a term of four years. He is empowered to perform almost all the duties of a bishop, but he is not a bishop in the ordinary sense of the term. His duties are clearly defined, and in a real sense, he is the servant of the Church. He is eligible to be re-elected for a second term, but not for a third.

IV. *Its Ordination.* The Korean Methodist Church has renovated the method of ordaining its preachers. The offices of Deacon and Elder have been abolished and the preacher who has been on trial in an Annual Conference for four years (instead of two years as formerly), and is prepared to meet all other requirements may be ordained as a minister only once. No ordination for local preachers has been provided.

V. *Its Democracy.* Formerly all the officers of a local Church used to be nominated by the Preacher in Charge. But in the Korean Methodist Church all the officers of a local church, before they are elected at the Church (Quarterly) Conference, have to be nominated by ballot at the Church Conference which is composed of all baptized members of that Church.

VI. *Its Recognition of Equality of Sexes.* The Korean Methodist Church has abolished all the discriminating features between sexes, so that any woman who meets the requirements may be licensed to preach, be ordained as a minister and be received into an Annual Conference as any man. It has been based on the New Testament teaching, "There is no male or female in Jesus Christ." A special legislation has been enacted by the first General Conference which reads as follows: "The missionaries of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, who have been appointed to the Church work in Korea for eight years or more may be received into the Annual Conference as full members by two-thirds majority vote of the Conference." Another clause reads as follows: "Those missionaries who shall be received into the Annual Conference under the special rule, shall be ordained as ministers by two-thirds majority vote of the Conference, provided,

however, this clause shall be effective only through 1932." By the advantage of this special legislation fourteen lady missionaries were ordained at the Annual Conference held in Songdo from June 10th.

VII. *Its Creed.* The General Rules and the Articles of Religion have been included in the Historical Statement, and the first General Conference has adopted a Doctrinal Statement which can easily be understood by believers and which has omitted nothing essential. It is regarded as unique and it reads as follows:

"1. The fundamental principles of Christianity have been set forth at various times and in various forms in the historic creeds of the Church, and have been interpreted by Mr. Wesley in the *Articles of Religion* and in his *Sermon* and *Notes on the New Testament*. This evangelical faith is our heritage and our glorious possession.

"2. Upon those persons who desire to unite with us as members we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and a purpose to follow Him. With us, as with Mr. Wesley in the earliest *General Rules* of the United Societies, the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness."

"3. It is fitting, however, that we should state the chief doctrines which are most surely believed among us."

"(1) We Believe in the one God, Maker and Ruler of all things, Father of all men; the source of all goodness and beauty, all truth and love."

"(2) We Believe in Jesus Christ, God manifest in the Flesh, our Teacher, Example, and Redeemer, the Savior of the world."

"(3) We Believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength."

"(4) We Believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need."

"(5) We Believe in the Work of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice."

"(6) We Believe in the Church as the fellowship for worship and for service of all who are united to the living Lord."

"(7) We Believe in the Kingdom of God as the Divine rule in human society; and in the brotherhood of man under the Fatherhood of God."

"(8) We Believe in the final triumph of righteousness, and in the life everlasting. Amen."

"To the extension of this Gospel of life and freedom and joy and power to all people and to all realms of thought and action, our Church is consecrated."

VIII. *The General Board.* In order to save overhead expenses only one General Board of the Church has been provided. This Board has been authorized to do all the work of evangelization including missions, education including Sunday School and Epworth League work social service, including rural work, with four Departments, namely, Department of Evangelization, Department of Education, Department of Social Service and Department of Finance.

IX. *Its task.* The main purpose of the unification and organization of an autonomous Church is twofold: To have one united Methodism in Korea and to make the Church more efficient in meeting the needs. The Survey and Census show that the area and population of Korea are 85,000 square miles and 21,000,000 respectively in round figures. The Methodist work has covered about 27,000 square miles, the population of which is about 5,800,000 whose souls the Methodism in Korea has pledged itself to save in the agreement between the different Missions working in Korea. This requires an enormous number of workers and different kinds of institutions. Considering the main and economic powers of the Korean Methodist Church today, the task seems to be an impossible one from a human standpoint, in spite of the tremendous help from the Mother

Churches, both in men and money. But our resources are unseen. We believe that as long as our God is in heaven, our Mother Churches are interested in us, and we ourselves are consecrated to the cause, there will be enough

strength and power to bring the whole population of Korea at the feet of Jesus Christ!

May we not ask the members and friends in the Mother Churches to pray for the success of the Church in Korea?

Korea: the Old and the New

ELLASUE WAGNER

(An Appreciation and Review by R. C. Coen)

"KOREA: the old and the New" is the very appropriate title of Miss Wagner's new book on Korea. It does just what a title should do, it truthfully portrays the contents of the book and creates a desire to read it. The book is just as the title indicates, the graphic presentation of a cross-section of the beautifully bended, constantly changing and modern elements in the present-day land and life of Korea. If the questions people ask are an indication as to their interests, and I think they are, then this book fulfills a real need. It answers, and answers briefly, yet intelligently and satisfactorily, almost every question that is ever asked about this little, but vitally important, "Land of the Morning Calm". The author is peculiarly fitted to write such a book—a missionary resident in Korea for the past 27 years, engaged in educational, evangelistic, and literary work she has been a diligent student of Korea's history and an observer of and actual participant in much of the life she describes, and is possessed of a rare ability to write with charm and lucidity.

Although this is not a book on Missions and Missionary work it makes a decided missionary appeal. The best argument for missions in this or any other country is the actual conditions within those lands, when truthfully presented and thoroughly understood. Missionaries going on furlough, those interested in the publicity work of missionary enterprise in the sending countries, and every church worker who has a missionary interest will find in its pages a wealth of most valuable material

whether for information, stimulation or inspiration.

Teachers of history and geography, or any who profess to be even partially informed in world affairs, will find this book equally valuable. Is it Korea's heritage from her long past, in government relation to her neighbours, her literature, music or art,—chapter two tells you just what you wish to know. Or perhaps the physical features and life of the country appeal to you! Turn to chapter three and read about size and location, population, climate, natural beauties, rivers, harbours, farming methods and products, hunting and fishing, mining, etc. It is all there. And the everyday life of the people—who is not interested in that? Their characteristics, the clothes for men, women, and children, of the high and low class people, or for ceremonial occasions; the style and structure of their houses, their heating arrangements, their furniture and food. Are not these just the things about which you would enquire from someone who had been to Korea? Your answers are all to be found in chapter four.

What do you know about the life of women and children—the most interesting part of the life of any country, the truest index as to the stage of civilization the country has reached? Read in chapters 5, 6, and 7 of the relation of the various members of the family to each other, of the past and present state of women, of the dangers to the home so common to-day, of the rural home conditions, of the joys and sorrows, the work and the play, the diseases, the opportunities for education, etc, of the child-

ren, all of which form a most fascinating story.

Of course you cannot omit the religious life—Buddhism and Confucianism, the Nature worship and the various spirits (both good and evil) revered by the great mass of common people and the more modern developments in religion that compete with the Christian faith—these you will find in chapter eight. And so on, every chapter, every page, filled with interesting information.

Nor is it the contents alone that commend this new book—its size is also ideal. In these days of tabloid literature, to be taken in small doses and not too frequently, one hundred and sixty pages of large, clear type would

seem to be a wise limitation. The book is large enough to be worth reading and small enough to be read. Both these features are desirable if a book is to so serve a worthy purpose. Here, then, we have a book to be read for the pure pleasure of reading; to be studied for the amount of valuable information it contains; to be at hand for frequent consultation when questions arise or memory needs refreshing; in fact, a book to possess as a ready and trustworthy reference on all things Korean. No one who is familiar with present-day Korea *WILL* be without this book, and no one who is not thus familiar *SHOULD* fail to own it.

Fortieth Annual Meeting of the Southern Presbyterian Mission

L. T. NEWLAND

WE ARE TOLD in the Old Testament that the tribes went up to Jerusalem to the feasts. In much the same way our Mission goes up to Camp C. E. Graham on one of the peaks of Chidisan for its Annual Meeting. This year was the second attempt at such a meeting and as it has been decided to convene there again next year this will probably become a yearly custom.

Annual Meeting always carries an air of uncertainty and with us this is accentuated by the absolute uncertainty of the rainy season. Last year we tried it on July first and were in the heavy rains practically all the time. This year we moved the date up to July fifteenth and for the first three days fondly thought we had hit the right time. Then the clouds gathered with businesslike intensity and poured the contents on the just and unjust for the rest of the time. Fortunately there is no clay and the well stoned paths make it a mere matter of keeping your umbrella from turning wrong side out and then you are all right.

This year the meeting was characterised first by shortness. Twenty years ago in 1911 we met for 23 days! This year the meeting

was over and the minutes ready for the printer in just seven days including Sunday. We have either grown in grace or in parliamentary finesse or we have less to talk about. Some rather hinted at a strange coincidence in the fact that some of our ready speakers were on furlough, but there were plenty left and having less competition it would seem that the flow of wit and wisdom would be in no wise checked.

The fact seems to be that we have our budget so heavily pruned and our numbers at such a low state that there was no hope of doing any advance work and no station had the temerity to ask for a removal of workers or an increase in budget. With a running budget 38% below normal, and with a personnel lower than at any time for ten years, there really was not a great deal to talk about and it does not take a great deal of planning to decide how best to hold on to what we have for another year in hope of some relief.

The knottiest problem was to care for our Kunsan hospital. It is very probably the second largest of the smaller station hospitals in Korea, and has kept up its great volume of

work for almost three years without a resident foreign doctor, thanks to the herculean efforts of the trained nurse. Our Home Committee had promised the doctor, his support was raised and, so far as we knew, his sailing date set, when just at Annual Meeting time, for reasons known only to a Home Committee, he was suddenly switched to another field and our Mission was asked to perform the delicate operation of cutting the heart out of another hospital and transplanting the same to Kunsan without killing the medical work in that other station. This we declined to do and are asking a nurse, already far from strong, with a furlough already 18 months overdue, to stay on a while longer while the Mission again attempts to get a doctor.

The perennial question of the status of the accredited schools came up. Both of these schools are up to standard in equipment and in teaching force. They have complied with every known government rule and have tried to force some of the ever arising new rules. So far as we can see there is no reason why designation should not be allowed and we are hoping our enthusiasm will soon be shared by the proper government officials.

There were two things that will make this meeting stand out among our forty Annual Meetings. One was the spirit of the meeting itself. No doubt the cutting down of the budget and the smallness of our numbers have combined to take away some of our self-sufficiency and worldly wisdom. We were not so prolific of plans but we did wait more on the Lord and a spirit of spiritual fellowship and yearning after spiritual power pervaded the whole meeting. The devotional hours were well and profitably led by one of our own number but, more than this, there was no suspicion, no playing up of Station needs and station pride; no sharpness of speech in debate, but more than any other Annual Meeting of the last twenty years, there was manifested the spirit of Christ by these His servants who are charged with a part of His Kingdom in Korea.

The next thing of significance were the reports from the various stations. They were but verbal variations of the great doxology, Praise God from whom all blessings flow. Five stations reported, five reports written without hint of any collaboration and yet they told practically the same story; Praise, Progress, Promise. At the end of a year, financially the worst in to decades, with figures down to the danger line and with a budget totally inadequate for the work, we could praise God for a year of peculiar blessings, great fruitage and unlimited promise. Truly man's extremity becomes God's opportunity and we rejoice in the fact that He has led us by ways that sometimes were dark and hard to understand into a closer fellowship with Him and into richer fields of usefulness.

The meeting closed with a farewell party in honor of Mr. and Mrs. M. L. Swinehart who, after 20 years of service, are returning home to help out the cause of the Korean work as best they can from the home base. Probably no layman has made the same deep impression on the whole missionary enterprise of Korea as has Mr. Swinehart. There stands in Seoul today a great monument to his ability to translate a dream into a reality, in the shape of the great Christian Literature Society building. He raised the funds in America and then erected the building which is now one of the really fine buildings of the great city of Seoul. Mr. Swinehart believes the cause of Christ challenges the best that is in man and makes claim upon his finest powers and, as proof of that, he has made the Church of Christ to stand high in the estimation of Christians and non-Christians alike by housing some of its activities in one of the best planned and best built buildings in all Korea.

Our Mission is loath to let him go but we feel that in this time of financial crisis in the homeland his fine talents can be used more profitably for the Kingdom there than here and we still cherish the hope that he will return within a few years and take up again the work he has laid down for a season.

"The Children's Magazine"

GERALD BONWICK

SEVEN HUNDRED and fifty thousand boys and girls are passing through the Mission schools and Government schools of Korea and what is provided in the way of good literature for their reading? Very little, apart from a limited selection of books issued by the Christian Literature Society of Korea, and these are chiefly translations of standard Western stories such as Robinson Crusoe, Swiss Family Robinson, Heidi, Little Lord Fauntleroy, Aesop's Fables, Hans Anderson's Stories, and the like.

But there is a desire for more up-to-date material than these, for a literature by Korean writers that tells of what goes on in the world of today, of what living people are thinking and doing and of what other children are planning and hoping. This leads up to a desire for a magazine that meets the needs of boys and girls of modern education.

Various attempts have been made from time to time to launch Korean Christian magazines for children, but with limited success—so small indeed that two years ago hundreds of Christian parents were subscribing for their children to a magazine entitled "*Orinie*" (Youth), published by a local religious cult, the Chondokyo, as being the paper that furnished articles most acceptable to Korean children. But it goes without saying that this magazine fails to supply moral and religious teaching on Christian lines.

To meet this urgent need the Korea Sunday School Association and the Christian Literature Society of Korea joined forces in the publication of "The Children's Magazine", which has now been running for one and a half years. To ensure a good commencement this joint magazine took over the "*Child Life*", which was a publication of the K. S. S. A., and also the subscription list of the "*Eunion Sinpo*" (The Children's News) a magazine which had been published privately in Pyengyang.

A new size and style of get-up were decided upon and a moral standard with a Christian atmosphere has been maintained; the present editor, Mr. Chu Yo Sup, a graduate of Leland Stanford University, has proved to be very successful in providing a varied and interesting programme of articles month by month. A new translation of "Robinson Crusoe", in more childlike language than hitherto, has been made by the editor and has been running as a serial for the last eight months; this was preceded by Ruskin's "King of the Golden River" and other children's classics.

Short Stories have been represented by The Three Giants, The Soiled Apron, The Fisherman's Fortune, A Boy's Self-Sacrifice, and so forth. Scripture Stories fill a proportionate space and are all well illustrated—Stephen, Paul, Elijah, Joseph, Zaccheus, John the Baptist, little Samuel, the Holy Night, the First Passover, and Baby Moses give a good idea of the subjects treated under this heading, while other Christian leaders, saints and celebrities, are frequent in Short Biography, such as Helen Keller, Caedmon, Joan of Arc, St. Agnes the child martyr, Grace Darling, and a number of others.

We find that true stories such as these are of considerable use to school teachers as illustrations and subject matter for the inspirational addresses they are called upon to give from time to time. A recent story entitled "A Modern Elijah" has proved to be very useful in this way.

General Information includes from month to month—How to Deal with a Cold, Making a Flower Garden, Making Cross-stitch Rugs, The Noise of Niagara, Whale Fishery, The Boy Scout Movement, How to Swim and Dive, and so forth. *Kindness to Animals* and definite *Temperance Teaching* are kept well to the front. In that line an article "The Gentle Bird" was very popular. "The Bird's Nest"

was a favored art competition, while articles such as, How we kept Flower Sunday, The Ship of the Desert, The Snail's Progress, The Farmer and his Horses, give some idea of the teaching given on these subjects.

The *Primary Department* of this magazine is a distinct advance on anything hitherto attempted. It provides good fun and interesting stories in simple language for the younger ones of the family, and the pictures are often quite captivating. Special care is taken to have a good selection of helpful and attractive stories and incidents and recreation for these little ones. The seventy pages of each month's bill of fare usually concludes with a prize competition or a puzzle page and this feature has proved to be very popular. Another favorite is a monthly section of Letters from our Readers where all sorts of ideas are ventilated.

The *Picture Covers* of the "Children's Magazine" are the work of our special artist, Mr. Kim Dong Kil. They give a unique character to each monthly issue and many readers are

collecting these splendid covers with a view to forming a personal picture gallery. Mr. Kim also supplies us with most of the illustrations that appear with articles and stories.

All this good measure is offered for a yearly subscription of ₩ 1.00 (50 cents) because of the generous grants received as subsidy from the W. M. S. of the United Church of Canada and from the Federation of Women's Boards of Foreign Missions of North America, and our hearty appreciation of such help can best be shown by every Church, Sunday School and Christian Day School if they see to it that a goodly number of yearly subscriptions are taken up by their members and teachers. We urge that missionaries recommend "The Children's Magazine" to every Korean parent within their ken. This is a magazine that the children want; let them hear about it and see it for themselves. The circulation now stands at 3,859 paid subscriptions, we are working for 5,000 before the end of this year.

Mrs. Emily Cordell McCallie

IN 1907 the medical work in Chungju was without a male physician. Mrs. L. B.

Tate was doing a fine work but one entirely too heavy for her strength. In the fall of that year, a most acceptable and congenial assistant came in the person of Miss Emily Cordell. I say 'congenial' for both Mrs. Tate and Miss Cordell were the kind of persons whose motives you understand and you do not have to peer beneath to see if there may be a danger spot.

She did an excellent work. Soon after arriving she had the heavy task of nursing Rev. Wm. M. Junkin, in a case of something like typhus. Mr. Junkin was called to higher service and Miss Cordell, along with Mrs. Tate and other doctors, was left to wonder and to weep.

In 1908 Dr. Birdman was placed in charge of the Chunju medical work, and for a year Miss Cordell enjoyed a successful medical ex-

perience, but in 1909 Dr. Birdman went to the mines and the medical work was so much reduced that it seemed best to transfer her to Mokpo to help Dr. Forsythe.

Not long after moving to Mokpo she gave her hand to H. D. McCallie, who had been an ardent suitor for many months. They were married and she dropped out of the regular medical work, but continued to use her knowledge and skill in many ways to help bring cleanness of life, material and spiritual, to those in need of help.

She was a reserved woman of few words. But she had clear judgment and a keen conscience and feared not to speak when duty directed her. I count her among my truest friends. There were many occasions when this friendship was tested, but she always rang true as a Christian friend.

J. S. NISBET, D. D.

Miss Ella Ibernica Graham

ON THE EVENING of September 19th, 1930, just at sundown, Ella Ibernica Graham was laid to rest in the beautiful cemetery in Kwangju. As her body was lowered into the grave the color faded from the west and the evening star shone with serene splendor, a fit emblem of a fragrant memory and a deathless hope.

Ella Ibernica Graham was born near Mt. Ulla, N. C., May 27th, 1869, where she spent her childhood and school days and the early part of her womanhood. Circumstances combined to thwart her desire to go as a foreign missionary until she was 38 years old but her vigorous body and mind would not allow her to relinquish this hope, and meanwhile she busied herself in all forms of Christian work in her home community.

At last the way opened for her to come to Korea and in the fall of 1907 she arrived at Kwangju, where she spent all of her missionary life.

She possessed a finely trained mind and immediately set out to prove that age is not a barrier to securing the language. So successful were her efforts that in a remarkably short time she was able to take her full part in the work.

She was a woman of great physical vitality and of eager enthusiasm, so she threw herself with full abandon into the woman's work of her station and with the crumbs of her time she helped to start both the boys' and girls' schools. A lover of beauty she was immaculately neat in her person, yet she cheerfully spent her days amid surroundings that affronted her nature; for the need of souls always took preference over her personal or physical preferences.

For 20 years, in the providence of God, she endured more physical hardships and danger than the ordinary itinerator, having actually shortened her days by her courage and determination to carry on when she was sick or had met with some accident while miles away

from home. She loved life and the beauties of life, but no one ever heard her regret the fact that her days were shortened because of her strenuous activities during those first years.

It is hard to sum up a life in a sentence, but of Miss Graham it can be said that she was a Christian gentlewoman, for she lived the spirit of Christ at home as well as in the church.

Just before her death she asked that all her country churches be notified; so at the funeral both foreigners and nationals had an equal part. It was significant that when the American pastor had finished his address, emphasising her spirit of unselfish service, the Korean pastor took up the story and, without any consultation or knowledge of what had been said, he practically repeated the former address, showing that the same traits of character which had impressed her fellow missionaries had also written themselves upon the hearts of the Koreans.

MISS ELLA GRAHAM, though dead, yet speaks to us. She speaks to us through her life. Hers was a happy life of joy and service. She enjoyed life and entered fully into all phases of station and mission activities. She was joyous, cheerful and uncomplaining, regardless of the many difficulties and hardships which she encountered incident to her life of itinerating. This unvarying cheerfulness was the out-growth of a deep, abiding, settled faith.

Again she speaks to us through her work. She gave twenty-three years of her life to the woman's work of Kwangju Station, faithfully teaching in local classes and itinerating among the country churches. Moreover she had varied other interests and was generous in supplying needs as she met them. She aided school boys and school girls, she helped the sick in the hospital, and she provided for four blind women. She loved the Koreans and

in her will left a fund for the training and support of Bible women for the country churches.

After being detained in the homeland because of ill health, and realizing that the end was not far distant, she decided to return to Korea, hoping to be buried among her Korean Christian friends so that she could rise with them in the resurrection.

Once more she speaks to us through her

influence. Her first country cook was not a Christian but, after serving Miss Graham for years and observing her life, he asked her the secret of her unselfish service and cheerful spirit. Upon being told that it was Jesus in her heart, he said that he too wanted to know Jesus, if knowing Him brought such joy. He became a Christian and is now an honored pastor, daily giving his witness for Jesus.

ROBERT KNOX.

The Temples of Diamond Mountains

JAMES. S. GALE, D. D.

(Continued from the August Number)

AS YOU ENTER the gateway of the Diamond Mountains, going up stream and facing northward, you catch something — the spirit of this romantic world. The babbling of the water, the soft murmur of the pines, the calls of the birds, await you at every turn. Your heart leaps for joy as you march along this avenue of knights and kings. What a world of wonder!

A little later pavilions and halls are seen across the stream through the foliage. This is the famous temple of Chang-an-sa (長安寺). You cross a wooden bridge, under which run the waters of the Myriad Cascade, and enter its enclosure.

Chang-an took its rise in the days of Puhung of Silla, fourteen hundred years ago, antedating the times of Mohammed. Let the foreigner, with all his freshness of soul, meditate a little over these hoary landmarks of the past. A stone used to stand in front of the temple with an inscription on it written by Yi-kok (李穀) (1298 1351 A. D.) father of Mok-eun (牧隱) Korea's famous writer.

He says: "When the Emperor of the Mongols had been on the throne some seven years the palace lady-in-waiting, Keui-si, became empress, and had apartments assigned her in the Heung-sung Palace. She was a Korean and her promotion was due to the fact

that she had given birth to a son.

"She said to the eunuchs, 'I am blessed from a former existence with this high office, in return for which I desire to pray to God for eternal blessings on the Emperor and Crown Prince. Without the help of the Buddha, however, no such thing is possible.'

"She sought far and wide in their behalf, and at last hearing that the Chang-an Temple in the Diamond Mountains was a place of special prayer, she gave of her own private means, in order to specially beautify it and make it a place of abiding worship."

This was in the 3rd year of Chi-jung (1343 A. D.). The following year she did the same and again the year after. Five hundred priests, who had their dress and food supplied, were assembled for the service, and here they prayed for blessings on the Imperial House of China.

There are three valleys, or rock gorges, that are conveniently reached from the temple of Chang-an-sa. One is the valley of a Hundred Streams, which runs from Chang-an to Pyohoon. Its general direction is north and it takes about forty minutes to complete the distance. The whole course is a pilgrimage of delight, with the peaks of Kwan-non, Suk-ka, and Chi-jang appearing and disappearing.

One marked point that invites to closer

inspection is the Wailing Pool, Myung-yun-tam (鳴淵潭). We are told that two famous priests were rivals here once on a time in the matter of spiritual power. As the result of a wager Keum-tong, one of them, had to give up his life and die in the pool. His form is seen to-day in the huge rock that lies prone on its south side. We are told also that his sons followed him and died as well. This happened about the year 1400 A. D. and ever since the pool has continued its mournful note of wailing for the dead.

The surroundings are quite impressive, a vision of rocks and trees, with the little temple of An-yang glimpsed through leafy bowers. One catches his first impressions of the nature of the Diamond Mountains by a walk through this valley. Further on, and nearer Pyo-hoon-sa (表訓寺), is Sam-bool-am, the Three Buddhas Rock, an ancient landmark chiselled out by Nan-ong (懶翁) a priest of the 14th century. He was a disciple of the Indian teacher, Chikong (指空) and the master of Moo-hak (無學), who had to do with the setting up of the Yi dynasty in 1392 and the founding of Seoul. Fifty-three little Buddhas are carved on the back of the rock, the same fifty-three that have to do with Yoo-jum-sa and that belong in tradition to far pre-Buddhistic days.

Passing a number of budo, or relic pagodas, and memorial stones that mark the site of the temple Paik-wha-am (白華庵), the visitor reaches Pyo-hoon-sa. A short distance south of the Wailing Pool, there is a gorge, on the right-hand side of the valley, that leads directly east to Yung-wun-am (靈源庵). It is a good two hours' journey up this rattling canyon. Twenty-two times the road crosses the stream, jumping from rock to rock, before it reaches the lonely little house of prayer that sits under the shadow of Chi-jang (地藏), Guardian of Hell. On the way is the Mirror Rock (明鏡臺) that stands by the bank of the Pool of the Yellow Shades.

In the Book of Hell, 'Myung-boo Sa-sin-hok', we read, "Beyond the Fragrant Sea is the Iron Hill and beneath the hill the great king-

dom of Yum-na (Hades). Here ten kings bear rule, each carrying a bright mirror, in which he reads each man's destiny, his length of days, his sins, his errors, and judges accordingly. In the time of Silla, a man called Suk-pong was arrested wrongfully and taken to hell. The mirror, however, reflected his innocence and so he was sent back and restored to life among men. Later, on his way through the world, he came to this place in the Diamond Mountains, and beholding the rock, its shape reminded him of the mirrors he had seen in the hands of the Ten Kings of Hades and so he named it Myung-kyung-tai (明鏡臺) or Mirror Rock."

Near Mirror Rock stands an old wall, one of the ancient landmarks of Silla. Tradition says that when the King, in 918 A. D., unable to withstand the increasing power of Koryu, (高麗) made submission, the Crown Prince, after a fiery protest which his father heeded not, spoke his farewell and withdrew to this secluded gorge where he took up his hermit abode and remained till the day of his death.

Passing up the valley of the Hundred Streams, we return to Pyo-hoon Temple that stands at the entrance of the Myriad Cascade Valley. It was built by a priest named Eui-myung in the days of Moon-Meo (文武) of Silla (661-681 A. D.) and is one of the four largest temples of the Diamond Mountains. Though the buildings are extensive and were repaired during the Yi Dynasty they wear a somewhat neglected look to-day.

Behind Pyo-hoon, about half an hour's walk up the hill, is Chung-yang-sa (正陽寺), Temple of the Noontide. It stands on the main ridge of the Diamond Mountains and from it can be seen all the highest peaks round about. In the middle of the court is a stone lantern that was set up over 800 years ago, a symbol still of the Light of Asia. A hexagonal hall at the rear, erected in honour of the Great Physician, Yak-sa (藥師), has pictures in it said to have been painted by the famous artist O To-ja (吳道子) of the Tangs, though the truth of

this may be questioned.

In front of the temple is the Heul-sung Noo Pavilion of Rest, where the whole circle of the hills is in view. This is indeed the fairy's outlook. When the king of Koryu came here a thousand years ago (918 A. D.) the Buddha Tam-moo appeared to him. His light illuminated the place so that the king called it Pangkwang-tai (放光臺) Shining Pavilion.

To the east of Pyo-hoon Temple is a hill called Ch'ung-hak-Pong (青鶴峯), Blue Crane Peak, that guards the entrance to Man-pok Valley. It has a peculiar history. King Moonmoo of Silla, it seems, commanded Master Pyohoon to build this temple. The day the pillars and cross-beams were set up a blue crane came down from the adjoining peak and danced with delight. Later, on occasions of special rejoicing, cranes were seen to gather on this fairy summit as though deeply interested in what they saw.

Passing Blue Crane Peak we enter the Man-pok Valley, that runs from Pyo-hoon to Mahayun. Here rocks and walls confront the passer-by in a most bewildering way. Coloured lights add their share to this vale of wonder. All through the chasm, that cuts a way clear to Pi-ro-bong (毘盧峯), rocks are piled upon each other in wildest confusion. The streams roar through its depths, skid across the smooth worn surfaces and break up into every variety of feathery foam. Hence it is called the Valley of a Myriad Falls, Green Dragon, Black Dragon, Spray Fall, Pearl Fall, Fire Dragon, Green Lotus, Turtle Pool, Fairy Basin, etc.

At the entrance of the valley there is an inscription written by Yang Sa-un (楊士彦) on the the floor of the rocks:

Pong-nai P'oong—ak wun-wha tong-ch'un. (蓬萊楓岳元和洞天) "*Among the Diamond Mountains this is the world of the Fairy.* Yang's dates were 1584, so it was evidently written when Shakespeare was alive. The characters are said to be wonderful examples of the master-penman's craft.

Po-tuk temple (普德庵) sits like a swallow's

nest on the face of the overhanging wall of rock. A brass pillar supports it to its clinging hold. Beneath the temple is a cave with an interesting Buddha. A very old temple it is that has looked down for centuries upon the world at its feet.

Although this is the ordinary way to Mahayun there is still another road for anyone who loves the dangers of the almost inaccessible, north of Pyo-hoon, leading over the giddy heights to eastward. Ma-ha-yun (摩訶衍) is situated far back in the central valley of the Diamond Mountains. An awesome silence, except for the echoes of the passing stream, fills its world. Before it hills, Paik-oon, Hyul-mang, Moo-gal, stand like a screen. This is indeed the centre of the world of the Buddha. In the autumn season Oct. 1st, it is a region of enchanting colour.

The way from Mahayun to Yoo-jum-sa (楡岾寺) which is said to be ten miles distant, leads up Man-pok Valley and past the great statue of the Buddha, Myo-kil-sang (妙吉祥). This giant image was carved out of the rock-face by Nanong 500 years ago. With an expression of eternal silence it sits by the roadway to give its priestly blessing to all who pass.

Crossing the hill in front, four thousand feet and more above the sea, the traveller suddenly finds himself in the Outer Region. From this point on a varied pathway downwards brings him in three hours to Yoo-jum-sa. A fairy tale clings to this temple—a tale that, in spite of its absurdity, has outlasted a thousand years. Fifty-three little Buddhas are said to have set sail from the Punjab, down the Indus, on a long journey to the region of the Diamond Mountains.

How they came in a stone boat over all the distance is a question that troubles not the ancient world of Korea. No-ch'oon (盧春), the magistrate, learning of their arrival, hastened to meet them, but they were gone. He hurried along the trail of their departure till he suddenly met an angel who pointed him to the peaks that beckoned him up the hill.

Then a dog led his way for a time, then a deer, till finally he found himself at the top where all the little Indian Buddhas were sitting in the trees. Here he built a temple and called it Yoo-jum-sa. This was in 4 A. D., 64 years before Buddhism reached China. Let us not trouble to cross-question the story too closely. Suffice it to say that it is one on which the stately halls of Yoo-jum rest, and that is ample proof for all the ancient East.

The Girl of Yesterday

From Papers by the Junior Class, Ewha College.

WE OFTEN HEAR the expression "Modern Girl". What of the girls of yesterday? I know something of the condition of the girls who lived during the last century, for my mother was one of them. Korean girls, of course, are Oriental. In the past they lived in obscurity and ignorance. None of them did anything practical for society; none were teachers or merchants; few were farmers and no one ever thought of girls working in factories, but they did their very best for their own homes.

Customs that were severe bound the girls of yesterday. When a girl reached seven years she could no longer play or even sit in the presence of a boy. After the age of thirteen she could not go out of her gate to play or to walk. She stayed in her home day and night, and there she learned to serve her future husband, how to treat his parents, and how to prepare food and clothes. Sometimes she was permitted to study Chinese classics. She learned to write difficult characters much more beautifully than we, and frequently we are surprised when we read the poetry of the girls of yesterday. Their thoughts were deep and beautiful, and there was a depth of sincerity in all they did.

A girl's one ambition was to make clothes for her marriage. Poetry lauds that age, which is called the "green spring". This was the age of sixteen, the year most suitable for marriage. Even though a girl was of marriageable age she would never suggest whom she wanted to marry. After her marriage she arose very early in order to serve her parents-in-law their morning drink. She worked

hard from morning till night without receiving sympathy; it seemed as if she lived merely to have children and to work for the household. This is woman's charter, but at that time she could not care for her children as she wanted because of her parents' meddling.

However, we can't forget that there were many great women even in such difficult surroundings, such as Chung Mong Chu's mother, Saimdang, and Whang Chinyi. All Koreans know of Chung Mong Chu, that he was a loyal subject of the Korean Court. He was the reflection of a good mother. Rhee Tai Ke was a great moralist and a profound scholar. He was Saimdang's third son. This mother was an artist and had great wisdom. I think there was no other woman like Whang Chinyi in all the world—surely not in all the ages of literature. She was a keisang, but virtuous and learned. She wrote beautiful lyric poems.

I haven't time to write more, excepting that we Korean girls do not like the ages past because a woman had no individuality. Nevertheless, we admire her noble spirit of patience, dignity and obedience. To me she displayed the best moral character of all women in the Orient. She was chaste, and for her chastity she sacrificed much. In the keeping of courtesy she surpassed us. I hope we may all keep what she had that was good and discard the bad. After all, she prepared a place for you and me, and we must guard that nobility which she gave us. I thank Heaven that I was not born in that yesterday, but I am resolved to do my duty as she did it. I thank God I am living in a Christian society.

The Girl of Tomorrow

by Rhee Eunchi, '32. Ewha College

IS THE GIRL of tomorrow a valuable subject for our thinking? Some may say it is silly for us who live in the present to discuss things belonging to the unknown future. But is it?

"It would be better for me to die". We hear those words every day, wherever we may go—not only from the lips of old men, but young men and women and even little children six and seven years old have the same idea. Now really how many are there who want to die? It is a question. Buy some candy and give it to a bent, old man and tell him it is poison. He will never accept it. Whoever it may be, a beggar in his hunger or a king in his palace, he desires life even though he is in great trouble. He has the hope of tomorrow which brings new courage and solace. Even our own lives, if we had not the hope of the future, how barren they would be!

We girls of the present will serve as the mothers of tomorrow. Our daughters will be teachers, leaders in organizations, in business—invisible friends! What hope lies in them. It is they who will endeavor to fight for the ideals of construction—to do those things which we cannot finish in our age.

In the fields of science, art, and religion the girls of tomorrow will be contributors. Society will grant to them the same privileges as to men. Now most Korean people limit the sphere of activities of women to the home. Training the children, cooking food, making clothes for the family, are all important duties. We are not ashamed of having received natural gifts suitable for such work, but it is a wrong idea that girls should not have social activities when they have a desire for them. The girls of tomorrow must enlarge their field of action, and I am convinced that they will do so. It is a universal opinion that women should have the suffrage. In Korea women

will some day be active in politics. I am not sure whether they will cut off their hair or change their style of dress like foreign women; but one thing is sure, they will have a new position in the society of Korea and throughout the world. They will be scholars, educators, business women, ideal mothers and wives. When the girl of tomorrow is intellectually and economically as strong as a man, her position will be powerful too. She will not neglect such vital questions as temperance in her own land.

I shall call the woman of tomorrow most fortunate. In a sense we cannot help envying her. Our parents, who had no knowledge of dietetics, did their best to feed us well. What was the result? Most of us are undersized because of malnutrition. In the future mothers and fathers who have a knowledge of nutrition will consider the nourishment of their children, thus helping to make the girl of tomorrow healthy and strong. Will that not develop strong minds also? When we were children we were scolded for asking questions of our elders concerning strange things. Our elders were ignorant and could not answer. The parents of tomorrow will give to their children satisfactory answers whenever they are questioned. Then, too, children will not be thought of as so many incumbrances.

The girls of yesterday were like seeds in the ground during the winter, knowing nothing of the external world. To what shall we compare ourselves? We may be called little buds in early spring. Then what kind of tree shall bear the fruit of tomorrow? There will be much pain and many struggles before the girl of tomorrow, but she will not be handicapped like the girls of yesterday and today. She will love her neighbor as herself, will fight against all evil things, she will be filled with the love of Jesus.

Some Oriental Borrowings

MRS. McLANE SMITH

KOREA AND JAPAN have borrowed much from other nations, particularly from China and through her from India, and they have little that is original in the way of religion, literature or philosophy. But Korea's civilization has remained distinctly Chinese, for she did not put the stamp of a strong national individuality upon it, as did Japan as soon as it was introduced. So nations once much alike in natural and acquired characteristics deviated widely until the present day, when the stronger is able to stamp her characteristics upon the nation who once gave her a start in civilization.

Legend says that Susanoo, the discredited god of force, came down to Japan and the springing up of his descendants may represent an invasion from the west through Korea. At any rate according to legend he first came to Korea (Shiraga) but not liking it there went by boat to Idzumo with his son, Idakiso, who had not planted any of the seeds he carried on the mainland but scattered them broadcast on the islands and so Korea is barren and Japan tree clad today. The Japanese worship him as the God of Merit for his kindness to them. Legend further says these royal princes passed back and forth many times so their descendants must be closely allied. Then comes the coming of the grandson of the sun-goddess with the three sacred symbols. Ninigi's descent may represent a Malayan incursion imposed upon the first Mongolian influx, both encountering an aboriginal race which may be the ancestor of the present Ainu.

So much for legend. Records say that Ninigi's grandson, Jimmu, son of Amatsu, and his older brother started from their grandfather's home and marched with a horde for many years before landing in Japan and conquering the cruel inhabitants, setting up his civilized rule over them from Yamato in 660 B. C. And three distinct types seem to bear

out the facts of three separate invasions with the hairy Ainu always in the background. First, there is the Manchu-Korean type found mostly in the upper classes, a tall slender elegance with long face, neck, trunk and hands; the most plausible origin being from Korean settlers on the west coast. The currents and islands are such that they might easily have crossed the narrow sea by design or accident. Then there is the Mongol type, not very frequent but distinct, a squarely built face with flat nose and wide mouth. The Malay type has a small well-knit frame and a round face, found in the southern islands. With the same differences to be found in Korea, it is easy to believe a southern invasion included the peninsula as well as the islands in its conquest.

But we do not have to go back to legend or dim historical records to prove that Korean blood runs in Japanese veins, just as Korean families date their origin from ancestors who came from China as many as fifty-seven generations ago. No less than 7,053 householders of Chinese subjects passed through Korea to Japan in 540 A. D. and a national register showing the derivation of all the principal families marks a considerable Korean strain beyond all question. In language there has been at least a parent stock-Ural-Altaic, as both are alike in construction though not in vocabulary. China has her ideographic script, Korea her simple alphabet and Japan a syllabary, though all three use the same Chinese characters as well. The little trace of prehistoric writings to be found in Japan points to the Korean alphabet as the corrupted model but Korea had neither a literary nor an ethical message to deliver so her script failed to attract attention. She has been for the most part just a channel for Chinese ideas and ideals. In 552 A. D. a Korean monarch sent over a special envoy with a bronze image of Buddha and

several volumes of Sutras. In 588 A. D. priests, ascetics, architects of Buddhist temples and casters of images were sent to continue the good work begun by men learned in divination, medicine and the calendar.

There can be no doubt that Buddhism was a strong educating influence from the time it was first introduced by Korea into Japan in 522 A. D. but about the end of the century the Japanese court began to send direct to China to study Buddhism and Confucianism and the present twelve sects and fifty-seven subdivisions date back to this direct importation. The Chinese language was grafted on to the Japanese with forty-seven syllables of the hirakana reduced from the ideographs and later further simplified in the katakana. Only one book was written before the classical style was adopted for the Nihongi or Chronicles of Japan so the native language had no scope.

In poetry the Japanese style has no counterpoint any where. As in Korea where the same classical movement all but swamped the simple native script, the women saved it from complete destruction. Even to this day the Empress encourages the native style in Japanese poetry and the Korean scholar has at last seen the value of his long despised women's script. But what progress the two peoples could have made had Korea been wise enough to use and loan her gift!

Religion is so bound up with life that literature, art and architecture cannot be discussed apart from it. For three centuries the practice of the arts was carried on mainly by or under the instruction of Korean and Chinese immigrants. Japan's oldest mural decoration in a Nara temple hall is attributed to a Korean priest. The most perfect of the bronze images is the Nara Buddha, said to have been made by a Korean monk of the seventh century, while the largest of the Buddhas was cast in 749 A. D. by a workman of Korean descent. In wood sculpturing Chinese woodcarvers of the Tang dynasty were taken as models and in painting radition refers to the advent of a Chinese artist. When Nara was made the

court center, in the eighth century, architects, turners, tilemakers, decorative artists and sculptors coming from China and Korea erected grand temples for worship, enshrining Buddhas of great beauty and adorned with paintings and carvings of considerable merit. Chinese were the first teachers of lacquering, but Japan has carried the art far beyond anything China could ever conceive, with such gems as the incomparable Nikko shrines. The Chinese were responsible for the first good pottery in Japan, when they introduced tea in the thirteenth century but it was left to the Koreans who were taken in the train of Hideyoshi to develop the Satsuma ware. All the clay used before their arrival had been imported from China but the Koreans found superior clay in several places in each of which they developed a distinctive type, but none so beautiful as the Satsuma and another which kept the characteristic of its Korean original, a pearl grey glaze.

In seamanship there has been no need for Japan to borrow, for from the earliest times they have had skill and daring and, until the policy of isolation was adopted, they had a fair command of the sea. The Empress Jingo is said to have sailed to the coasts of Korea with five hundred boats. At any rate the date assigned to this invasion, the third century, seems to be the time when weavers of cloth, seamstresses and those skilled in sericulture were imported from Korea and the refinements of life were valued more highly. She is said to have adopted the Korean provincial system also, portioning out the empire into five home provinces and seven circuits.

A similar invasion in 1592-8, A. D. under Hideyoshi, proves the Koreans to have been worthy seamen also. The land force got as far as Pyengyang on their way to China but the reinforcements coming by sea never arrived, as a Korean admiral with eighty boats covered with timbers, or as some say with studded iron, sank over seventy Japanese transports and fighting ships. Although the land forces had to withdraw they were able

to exact tribute as to well as carry off much of the best bronze to be seen Japan today. Some Japanese are much in earnest about the debt of gratitude they owe Korea and their moral obligation for the destruction of all the wealth of architectural antiquity burned in those six years.

Korea had nothing left to give until recent years when the wealth of her fields, forests and hills is helping to solve some of Japan's most pressing problems. Korean rice, beans, cattle, cotton and silk help feed and cloth her neighbors. Korean gold is kept as bullion to some extent by the Bank of Chosen, and without Korean timber and iron and coal Japan would be a nation without a navy. These are but a few resources of this land in the early stages of development and yet making fair returns for the efforts Japan has expended on her administration.

We can no longer speak of borrowings between nations as regards Korea and Japan, for Korea is a real and integral part of the Japanese Empire. No doubt she will in time make her contribution to the life of the united peoples from out of the great heritage of the past, for the splendid types of character which are developing among Koreans of all classes under Christian influences and education are a continual witness to the latent possibilities of the nation. Many characteristics, which seemed to be entirely lacking in them under the conditions prevalent during many centuries, were only dormant, all but buried under habits contracted under long years of administrative and social oppression, but now they are reasserting themselves in this freer day. Even with the full development of the physical resources of the land, the greatest contribution to the Empire that Korea can make is her keen sense of spiritual things. The Korean is more religious than the Japanese with his multiplication of sects and subdivisions of the Buddhist faith. Christianity is certainly making more rapid strides here and the native church is capable of rising to sublime heights of sacri-

fice and spiritual service, of saving herself by losing herself. China and Japan and Manchuria already feel the force of their living Christianity, the actual preaching of the Gospel in neighboring lands being a gesture of friendly faith that touches the heart and heals the hurt of ages. Korea and Japan and China can still give and receive much of mutual benefit, not only to themselves but to the whole world, for the center of the world is shifting and Korea is rapidly becoming the highway of the nations, as Palestine was two thousand years ago, a way which should lead to Him who said, "I am the Way, the Truth and the Life."

Notes and Personals

Southern Presbyterian Mission :

Left on Furlough

Miss Florence Root, from Kwangju.

Northern Presbyterian Mission :

Returned from Furlough

Rev. & Mrs. E. W. Koons and family, to Seoul.

Y. M. C. A.

New Arrivals

Mr. & Mrs. H. A. Wilbur, to Seoul. They have spent many years in Y. M. C. A. work in China and Japan.

Birth

To Mr. & Mrs. B. P. Barnhart, Seoul, a daughter, Nancy, at Wonsan on August 6th.

Visiting Korea for Summer Vacation

Edward L. Whittemore (Ned),
Charles Moffett,
John Fairman Preston, Jr.

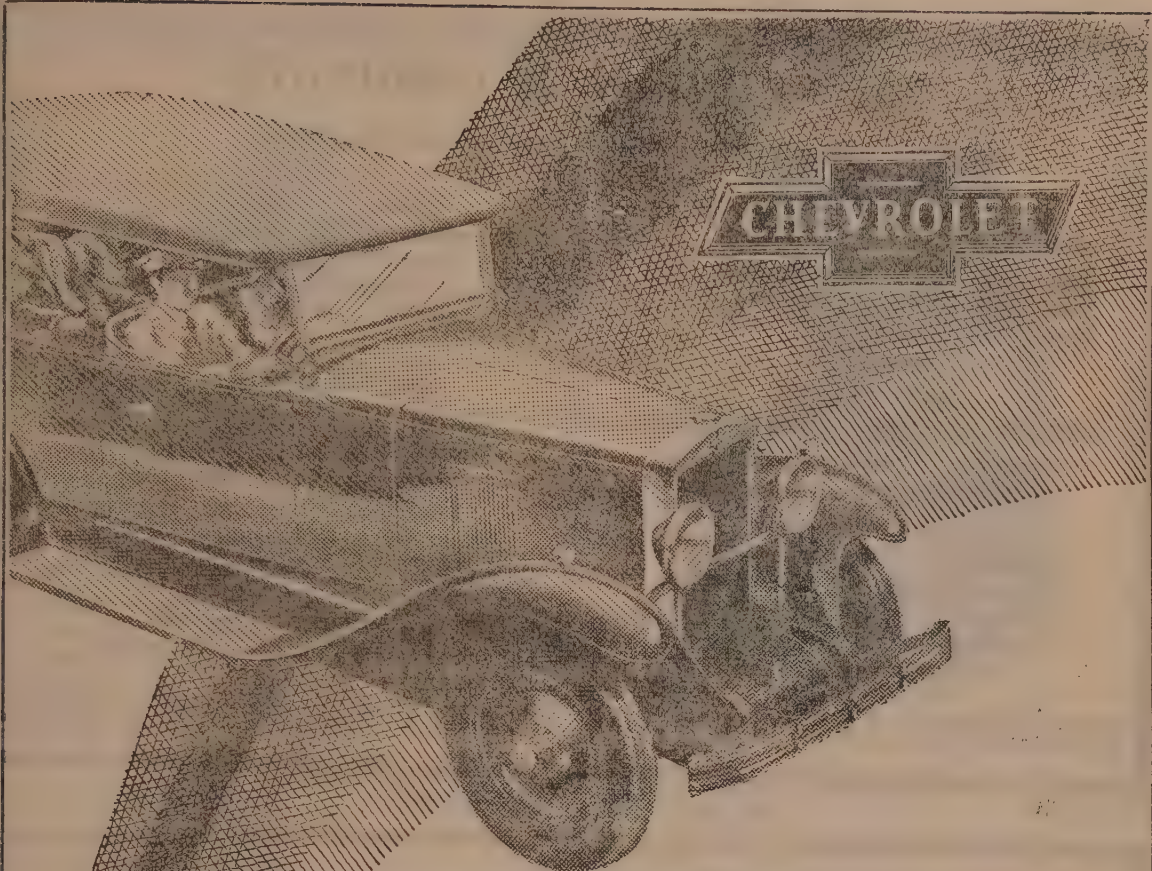
United Church of Canada Mission :

Returned from Furlough

Dr. S. H. Martin, to Seoul.

A Correction

The article "Caller Herrin" by Rev. D. A. Macdonald, published in the August number of the "Korea Mission Field", was credited by mistake to Rev. F. S. Miller. This article, dealing with the fisher folk of Wonsan, was taken from "Korean Echoes" the monthly newssheet published by the Mission of the United Church of Canada.



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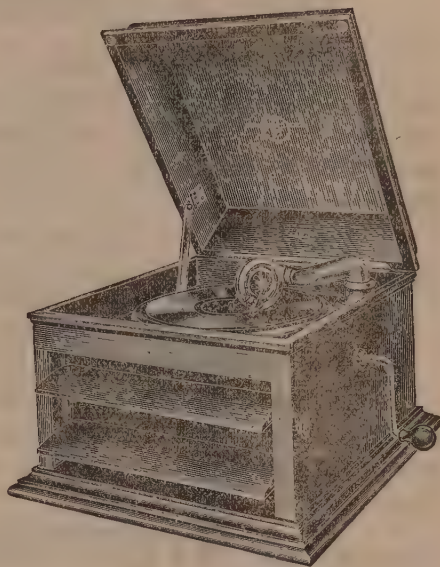


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印刷
發行

編輯人
京域鎮路朝鮮耶蘇教會

京城府仁寺洞一九四番地
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